

דף יומי • חזקוני • דף ס'

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin this portion of the daf with a series of fascinating encounters between Rabbi Yehoshua ben Chananya and the Roman emperor and his daughter. Through these exchanges, Rabbi Yehoshua demonstrates the infinite greatness of Hashem, showing that a human being cannot even gaze at the sun, let alone the Shechinah, and that the entire world's resources cannot prepare a feast for the Aibershter. We also learn of the daughter's mocking request and the lesson she was taught about the gifts of Hashem.

The Gemara then transitions into deep teachings from Rav Yehuda regarding the physical characteristics of a bull and a donkey, as well as the unique bull sacrificed by Adam HaRishon. This leads into a beautiful discussion of Ma'aseh Bereishis, the creation of the world, explaining how all creations were brought into being in their full stature and beauty. We also explore the shirah of the grasses and the creation of the sun and the moon.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 60A

STATEMENT

חזינא ליה.

The emperor said to Rabbi Yehoshua: **I wish to see Him**, your God.

STATEMENT

אזל אוקמיה להדי יומא בתקופת תמוז,

Rabbi Yehoshua **went and stood him**, the emperor, **facing the sun during the season of Tammuz**, the height of the summer heat,

STATEMENT

אמר ליה: איסתכל ביה.

and **he said to him**: Look at it.

STATEMENT

אמר ליה: לא מצינא.

The emperor **said to him**: **I cannot** look at it.

EXPLANATION

אמר ליה: יומא, דחד משמשי דקיימי קמי דקודשא בריה הוא אמרת לא מצינא לאסתכל ביה,
שכינה לא כל שכן.

Rabbi Yehoshua **said to him**: Regarding **the sun, which** is only **one of the servants** that stand before the Holy One, **Blessed be He, you say, 'I cannot look at it'**; regarding the Shechinah, the Divine Presence itself, is it **not all the more so** that you cannot look at Him?

STATEMENT

אָמַר לִיהֵא קִיסַר לְרַבִּי יְהוֹשֻׁעַ בֶּן חַנְנִיָּה: בְּעִינָא דְאִיצְבִּית לִיהֵא נַחְמָא לֹא לְהִיכּוּ.

On another occasion, **the emperor** said to Rabbi Yehoshua ben Chananya: I desire to arrange a meal for your God.

STATEMENT

אָמַר לִיהֵא: לֹא מֵצִית.

Rabbi Yehoshua **said to him**: You cannot do so.

EXPLANATION

אַמַּאי? נִפְיִשִּׁי חִילוֹתֶיהָ.

The emperor asked: **Why?** Rabbi Yehoshua replied: Because **His hosts are too numerous** for you to feed.

STATEMENT

אָמַר לִיהֵא: אֵיבָרָא.

The emperor **said to him**: **Indeed**, I still wish to do it.

STATEMENT

אָמַר לִיהֵא: פּוֹק צִבִּית לְגִידָא דְרַבִּיתָא, דְּרוּיַח עֲלֵמָא.

Rabbi Yehoshua **said to him**: Go out and arrange the meal on the shore of the great sea, where the space is wide enough to hold everything.

STATEMENT

טָרַח שִׁיתָא יָרַחֵי קִיטָא, אֲתָא זִיקָא כְּנֻשִׁיהָ לְיָמָא.

The emperor **toiled for the six months of summer** to prepare the feast, but then a wind came and swept it all into the sea.

STATEMENT

טָרַח שִׁיתָא יָרַחֵי דְסִיתָא, אֲתָא מִיטָרָא טַבְעִיהָ בְּיָמָא.

He **toiled for the six months of winter** to prepare another feast, but then **rain** came and sank it in the sea.

QUESTION

אָמַר לִיהֵא: מַאי הָאֵי?

The emperor **said to him**: **What is this?** Why did this happen?

ANSWER

אָמַר לִיהֵא: הֵנִי כְּנוּשָׁאֵי זְלוּחָאֵי דְאֵתוּ קַמִּיהָ.

Rabbi Yehoshua said to him: These winds and rains are merely the sweepers and water-sprinklers that go before Him to clear the way, and they alone have consumed everything.

STATEMENT

אמר ליה: אי הכי לא מצינא.

The emperor said to him: If so, I cannot prepare a meal for Him.

STATEMENT

אמרה ליה בת קיסר לרבי יהושע בן חנניה: אלהיכון נגרא הוא, דכתיב "המקרה במים עליותיו".

The daughter of the emperor said to Rabbi Yehoshua ben Chananya: Your God is a carpenter, as it is written: 'Who lays the beams of His upper chambers in the waters.'

STATEMENT

אימא ליה דנעביד לי חדא מסתוריתא.

She continued mockingly: Tell Him to make for me a single distaff for spinning wool.

STATEMENT

אמר: לחיי, בעא רחמי עליה ואינגעה.

Rabbi Yehoshua said: Very well. He prayed for mercy, meaning he prayed for a judgment, upon her, and she became afflicted with tzara'as.

EXPLANATION

אותבה בשוקא דרומי ויהבי לה מסתוריתא, דהו נהיגי דכל דמנגע ברומי יתבו ליה מסתוריתא, ויתב בשוקא וסתר דוללי, כי היכי דליחזו אינשי וליבעי רחמי עליה.

They seated her in the marketplace of Rome and gave her a distaff, as they were accustomed that anyone afflicted with tzara'as in Rome, they would give him a distaff, and he would sit in the marketplace and unravel bundles of wool, so that people would see him and pray for mercy for him.

STATEMENT

יומא חד הוה קא חליה התם, הות יתבא וסתרה דוללי בשוקא דרומאי,

One day Rabbi Yehoshua was passing there, and she was sitting and unraveling bundles of wool in the marketplace of Rome.

STATEMENT

אמר לה: שפירתא מסתוריתא דיהב ליה אלהי.

He said to her: Is the distaff beautiful that my God gave you?

STATEMENT

אמרה ליה: אימא ליה לאלהיה לשקול מאי דיהב לי.

She said to him: Tell your God to take back what He gave me.

STATEMENT

אמר לה: אלהא דידן מיהב יחייב, משקל לא שקיל.

He said to her: Our God gives, but He does not take back.

STATEMENT

אמר רב יהודה: שור פרסתו ופרסתו, רב רישיה ורב גנובתיה, וחילופא פחמרא.

Rav Yehuda said: A bull has a large belly and large hooves, its head is large and its tail is large; and the opposite is true for a donkey, which has a small belly, small hooves, a small head, and a small tail.

EXPLANATION

למאי נפקא מינה? למקח וממכר.

The Gemara asks: **What is the practical difference** of this statement? The Gemara answers: It is **for matters of buying and selling**, so that a buyer knows what constitutes a standard bull or donkey.

STATEMENT

ואמר רב יהודה: שור שהקריב אדם הראשון, קרן אחת היתה לו במצחו, שנאמר: "ותיטב לה' משור פר מקרין מפריס" –

And Rav Yehuda said: The bull that Adam HaRishon sacrificed had a single horn on its forehead, as it is stated: 'And it shall please Hashem better than a bullock that has horns and hooves.'

OBJECTION

מקרין תרתי משמע!

The Gemara objects: But the word '**makrin**' implies **two** horns!

RESOLUTION

אמר רב נחמן: "מקרון" כתיב.

Rav Nachman said: It is written '**makran**' without a 'yod', implying a single horn.

STATEMENT

ואמר רב יהודה: שור שהקריב אדם הראשון, קרניו קודמות לפרסותיו, שנאמר: "ותיטב לה' משור פר מקרין מפריס" – מקרין ברישא, והדר מפריס.

And Rav Yehuda said: The bull that Adam HaRishon sacrificed, its horns preceded its hooves in creation, as it is stated: 'And it shall please Hashem better than a bullock that has horns and hooves'—'having horns' is mentioned first, and then 'having hooves'.

PROOF

מסייע ליה לרבי יהושע בן לוי, דאמר רבי יהושע בן לוי: כל מעשה בראשית בקומתו נבראו, בדעתו נבראו, בצביונם נבראו, שנאמר "ויכלו השמים והארץ וכל צבאם", אל תקרי "צבאם" אלא "צביונם".

This supports Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said: All the works of Creation were created in their full stature, they were created with their full understanding, and they were created in their full beauty, as it is stated: 'And the heaven and the earth were finished, and all the host of them'; do not read 'tzeva'am', their host, but rather 'tzivyo nam', their beauty and desired form.

STATEMENT

דִּרְשׁ רַבִּי חֲנִינָא בַּר פָּפָא: "יְהִי כְבוֹד ה' לְעוֹלָם יִשְׁמַח ה' בְּמַעֲשָׁיו", פְּסוּק זֶה שֶׁר הָעוֹלָם אָמְרוּ,

Rabbi Chanina bar Pappa expounded: 'May the glory of Hashem endure forever; let Hashem rejoice in His works.'
This verse was uttered by the Angel of the World.

EXPLANATION

בְּשַׁעַה שֶׁאָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא "לְמִינֵהוּ" בְּאֵילָנוֹת, נִשְׂאוּ דְּשָׂאִים קַל וְחוֹמֶר בְּעֶצְמָן:

At the hour when the Holy One, Blessed be He, said 'after its kind' regarding the trees, the grasses applied an a fortiori argument to themselves:

QUESTION

אִם רְצוֹנוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעֶרְבוּבָיָא, לָמָּה אָמַר "לְמִינֵהוּ" בְּאֵילָנוֹת?

If the will of the Holy One, Blessed be He, were for mixture, why did He say 'after its kind' regarding the trees?

INFERENCE

וְעוֹד קַל וְחוֹמֶר: וּמָה אֵילָנוֹת שְׂאִין דִּרְכָן לְצֵאת בְּעֶרְבוּבָיָא, אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא "לְמִינֵהוּ" – אָנוּ
עַל אַחַת כַּמָּה וְכַמָּה!

And furthermore, there is an a fortiori argument: If trees, whose way is not to grow in a mixture, the Holy One, Blessed be He, said 'after its kind' regarding them, we, the grasses, who naturally grow in a mixture, how much more so must we grow after our kind!

STATEMENT

מִיָּד כָּל אֶחָד וְאֶחָד יֵצֵא לְמִינוֹ, פָּתַח שֶׁר הָעוֹלָם וְאָמַר: "יְהִי כְבוֹד ה' לְעוֹלָם יִשְׁמַח ה' בְּמַעֲשָׁיו".

Immediately, each and every one of the grasses came forth after its kind. The Angel of the World opened his mouth and said: 'May the glory of Hashem endure forever; let Hashem rejoice in His works.'

QUESTION

בְּעֵי רַבִּינָא: הֲרֵכִיב שְׁנֵי דְּשָׂאִים זֶה עַל גִּבּ זֶה

Ravina raised a dilemma: If one grafted two species of grass onto one another, is there a prohibition of kilayim as there is with trees?

עמוד ב' DAF 60B

QUESTION

לְרַבִּי חֲנִינָא בַּר פָּפָא מָהוּ?

According to Rabbi Chanina bar Pappa, what is the halachic status of crossbreeding trees? Is one liable for doing so?

QUESTION

כִּיּוֹן דִּלָּא כְּתִבּ בְּהוּ "לְמִינֵהוּ" לֹא מִיחְיִיב,

Do we say that **since** the phrase "after its kind" is **not** written regarding them in the verses of Creation, **one is not** liable for transgressing the prohibition of kilayim with them?

QUESTION

אוּ דִּילָמָּא כִּיּוֹן דִּהֶסְכִּים אִידֵּיהּוּ – כְּמַאן דְּכְתִיב בְּהוּ "לְמִינֵהוּ" דְּמִזָּא?

Or perhaps, since Hashem agreed with them after the fact, it is considered as if "after its kind" was written regarding them from the outset?

RESOLUTION

תִּיקוּ.

The Gemara concludes: The question **shall stand** unresolved.

STATEMENT

רַבִּי שִׁמְעוֹן בֶּן פָּזִי רָמִי:

Rabbi Shimon ben Pazi raised a contradiction between two verses.

OBJECTION

כְּתִיב "וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמָּאֲרוֹת הַגְּדֹלִים",

It is written: "And Elokim made the two great lights," implying they were equal,

OBJECTION

וְכָתִיב "אֶת הַמָּאֹר הַגָּדוֹל וְאֶת הַמָּאֹר הַקָּטָן".

and yet in the same verse it is written: "the greater light and the lesser light," indicating one was smaller!

EXPLANATION

אָמְרָה יְרַח לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רַבּוֹנוּ שֶׁל עוֹלָם, אֶפְשָׁר לְשְׁנֵי מְלָכִים שִׁישְׁתַּמְשׁוּ בְּכֶתֶר אֶחָד?

He explains: Initially they were equal, but the moon said before the Holy One, Blessed be He: "Master of the Universe, is it possible for two kings to use one crown?"

EXPLANATION

אָמַר לָהּ: לְכִי וּמַעֲטִי אֶת עֲצָמֶךָ.

Hashem said to her: "Go and diminish yourself."

EXPLANATION

אָמְרָה לְפָנָיו: רַבּוֹנוּ שֶׁל עוֹלָם, הוּאֵיל וְאָמַרְתִּי לְפָנֶיךָ דְּבַר הַגּוֹן, אִמְעִיט אֶת עֲצָמִי?!

She said before Him: "Master of the Universe, since I said a proper thing before You, should I diminish myself?"

EXPLANATION

אמר לה: לְכִי וּמְשֹׁל בַּיּוֹם וּבַלַּיְלָה.

He said to her: "Go and rule both during the day and during the night."

EXPLANATION

אמרה ליה: מאי רבותיה? דשרגא בטיהרא מאי אהני?

She said to Him: "What is the greatness of that? Of what use is a candle in the middle of the day?"

EXPLANATION

אמר לה: זיל לימנו בך ישראל ימים ושנים.

He said to her: "Go, let Israel count the days and years by you."

EXPLANATION

אמרה ליה: יומא נמי אי אפשר דלא מנו ביה תקופתא, דכתיב "והיו לאתת ולמועדים ולקמים ושנים".

She said to Him: "But by the sun also, it is impossible that they will not count the seasons, as it is written: 'And let them be for signs, and for seasons, and for days and years.'"

EXPLANATION

זיל ליקרו צדיקי בשמיה: "יעקב הקטן", "שמואל הקטן", "דוד הקטן".

He said to her: "Go, let righteous men be called by your name: 'Yaakov the Small', 'Shmuel the Small', 'Dovid the Small'."

EXPLANATION

חזיה דלא קא מיתבא דעתה, אמר הקדוש ברוך הוא: הביאו כפרה עלי שמיצטתי את הירח!

When He saw that her mind was not comforted, the Holy One, Blessed be He, said: "Bring an atonement for Me because I diminished the moon!"

STATEMENT

והינו דאמר רבי שמעון בן לקיש: מה נשתנה שעיר של ראש חודש שנאמר בו "לה"?

And this is what Rabbi Shimon ben Lakish said: Why is the goat-offering of Rosh Chodesh different, that it is said regarding it: "for Hashem"?

EXPLANATION

אמר הקדוש ברוך הוא: שעיר זה יהא כפרה על שמיצטתי את הירח.

The Holy One, Blessed be He, said: "This goat shall be an atonement for Me for having diminished the moon."

OBJECTION

רב אסי רמי, כתיב: "ותוצא הארץ דשא" (בתלת) [בתלתא] בשבא,

Rav Assi raised a contradiction: It is written: "And the earth brought forth grass" on the third day of the week of Creation,

OBJECTION

ובְּתֵיבָה: "וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בָאָרֶץ" בְּמַעַלֵּי שַׁבָּתָא,

and it is written: "And every shrub of the field was not yet in the earth" on the eve of Shabbos, the sixth day, before Adam was created!

EXPLANATION

מִלְמַד שֶׁיֵּצְאוּ דְשָׂאִים וְעִמְדוּ עַל פֶּתַח קֶרֶקַע, עַד שֶׁבָּא אָדָם הָרִאשׁוֹן וּבִקֵּשׁ עֲלֵיהֶם רַחֲמִים, וַיָּרְדוּ גֶשְׁמִים וַצְמָחוּ,

This teaches that the grasses emerged and stood at the opening of the ground, until Adam the First came and prayed for mercy upon them, and rain fell and they sprouted,

EXPLANATION

לְלַמֶּדְךָ שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מְתַאֲוָה לְתַפִּלָּתְךָ שֶׁל צְדִיקִים.

to teach you that the Holy One, Blessed be He, desires the prayers of the righteous.

STATEMENT

רַב נַחֲמָן בַּר פַּפָּא הָוִיא לֵיהּ הָהִיא גִּינְתָא, שְׂדֵי בֵיהּ בִּיזְרִינִי וְלֹא צָמַח.

Rav Nachman bar Pappa had a certain garden; he sowed seeds in it and they did not sprout.

STATEMENT

בָּעָא רַחֲמִי, אֲתָא מִיטְרָא וַצְמַח.

He prayed for mercy, rain came, and they sprouted.

STATEMENT

אָמַר: הֵיינוּ דְרַב אָסִי.

He said: This is the meaning of that which Rav Assi said.

STATEMENT

אָמַר רַב חַנָּן בַּר רָבָא: "הַשְּׂסוּעָה" בְּרִיָּה בִפְנֵי עֲצָמָהּ הִיא, שְׁיִישׁ לָהּ שְׁנֵי גִבִּין וּשְׁנֵי שִׁדְרָאוֹת.

Rav Chanan bar Rava said: "The shasua" is a creature on its own, which has two backs and two spines.

STATEMENT

וְכִי מֹשֶׁה רַבֵּינוּ קִנִּיגִי הָיָה אוֹ בְּלִיסְטְרִי הָיָה?

And was Moshe Rabbeinu a hunter or an archer that he would know of all exotic beasts?

PROOF

מִפָּאן תְּשׁוּבָה לְאוֹנָר אֵין תּוֹרָה מִן הַשָּׁמַיִם.

From here there is a refutation to one who says the Torah is not from Heaven.

STATEMENT

אמר ליה רב חסדא לרב תחליפא בר אבינא: זיל כתוב "קניגי ובליסטרי" באגדתיה, ופרשה.

Rav Chisda said to Rav Tachlifa bar Avina: Go write "hunter and archer" in your book of Aggada, and explain it.

QUESTION

"וְאַתְּ חֲמִשָּׁת סִרְי פְּלִשְׁתִּים הָעֲזָתִי וְהָאֲשְׁדּוּדִי הָאֲשְׁקֶלּוֹנִי הַגִּיתִי וְהָעֶקְרוֹנִי וְהָעֻיִם", אָמַר חֲמִשָּׁה וְחָשִׁיב שִׁיתָא!

The verse states: "And the five lords of the Philistines: the Gazite, and the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite; and the Avvim." The Gemara asks: It says "five" and yet it counts six!

ANSWER

אמר רבי יונתן: ארונגי ש'להן חמשה.

Rabbi Yonatan said: Their chief rulers were five, and the Avvim were lesser.

STATEMENT

אמר ליה רב חסדא לרב תחליפא בר אבינא: כתוב "ארונקי" באגדתיה ופרשה.

Rav Chisda said to Rav Tachlifa bar Avina: Write "chief rulers" in your book of Aggada, and explain it.

STATEMENT

ופליגא דרב, דאמר רב: עוים מתימן באו.

And this disagrees with Rav, for Rav said: The Avvim came from Teiman, and were not Philistines at all.

BRAISA

תנאי נמי ה'כי: עוים מתימן באו, ולמה נקרא שמן עוים? שעיתו את מקומן.

It is also taught in a Braisa: The Avvim came from Teiman. And why was their name called Avvim? Because they ruined their place when they left it.

BRAISA

דבר אחר: עוים, שאיוו לאלהות הרבה.

Another explanation: Avvim, because they desired many gods.

BRAISA

דבר אחר: עוים, שכל הרואה אותם אוחזתו עוית.

Another explanation: Avvim, because anyone who saw them was seized by convulsions out of fear.

STATEMENT

אמר רב יוסה: ואית להו שיתסרי דרי שיני לכל חד וחד.

Rav Yosef said: And each and every one of them had sixteen rows of teeth.

STATEMENT

אמר רבי שמעון בן לקיש: הרבה מקראות שראויין לשרוף כספרי מינין, והן הן גופי תורה.

Rabbi Shimon ben Lakish said: There are many verses that seem fit to be burned like the books of heretics because they appear to have no purpose, and yet they are the very essence of Torah.

QUESTION

”וְהָעוֹיִם הַיֹּשְׁבִים בְּחֻצֵּימָה עַד עָזָה” – מַאי נִפְקָא לִן מִינָהּ?

For example: "And the Avvim who dwelt in open towns as far as Gaza..." What difference does this make to us?

ANSWER

מִדְּאַשְׁמֵעֵךְ אַבְרָהָם לְאַבְרָהָם "אִם תִּשְׁקֹר לִי וּלְנִינִי וּלְנֶכְדִּי",

Since Avimelech made Avraham swear: "That you will not deal falsely with me, nor with my son, nor with my grandson," Israel could not conquer Philistine land.

ANSWER

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לִיתֵּי בְּפִתּוּרִים לִיפְקוּ מֵעוֹיִם, דְּהֵיִינוּ פְּלִשְׁתִּים, וְלִיתֵּי יִשְׂרָאֵל לִיפְקוּ מִכְּפִתּוּרִים.

Therefore, the Holy One, Blessed be He, said: Let the Caphtorim come and take it from the Avvim, who are Philistines, and then let Israel come and take it from the Caphtorim, which is permitted.

STATEMENT

כִּיּוֹצֵא בְּדִבְרֵי אֶתָּה אוֹמֵר: "כִּי חֶשְׁבּוֹן עִיר סִיחֹן מֶלֶךְ הָאֲמֹרִי הוּא וְהוּא נָלַחַם בְּמֶלֶךְ מוֹאָב וְגו'".

Similarly, you say regarding the verse: "For Cheshbon was the city of Sichon, king of the Amorites, and he had fought against the former king of Moav..."

QUESTION

מַאי נִפְקָא מִינָהּ?

What difference does this make?

ANSWER

דָּאָמַר לְהוּי הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: "אַל תִּצְרֵר אֶת מוֹאָב".

Because the Holy One, Blessed be He, had said to Israel: "Do not distress Moav" by conquering their land.

ANSWER

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לִיתֵּי סִיחֹן לִיפּוֹק מִמוֹאָב, וְלִיתֵּי יִשְׂרָאֵל לִיפְקוּ מִסִּיחֹן.

Therefore, the Holy One, Blessed be He, said: Let Sichon come and take it from Moav, and then let Israel come and take it from Sichon.

STATEMENT

וְהֵיִינוּ דָאָמַר רַב פָּפָא: עֲמוֹן וּמוֹאָב טִיְהֵרוּ בְּסִיחֹן.

And this is what Rav Pappa said: Ammon and Moav were permitted to Israel through Sichon.

STATEMENT

”צִידָנִים יִקְרְאוּ לְחֶרְמוֹן שִׁרְיֹן”,

The verse states: "The Tzidonians call Chermon 'Siryon' and the Amorites call it 'Senir'."

BRAISA

תָּנָא: שְׁנִיר וְשִׁרְיֹן מֵהָרֵי אֶרֶץ יִשְׂרָאֵל,

A Tanna taught: Senir and Siryon are among the mountains of Eretz Yisrael.

BRAISA

מִלְמַד שֶׁכָּל אֶחָד וְאֶחָד מֵאוֹמוֹת הָעוֹלָם הָלַךְ וּבָנָה לוֹ כְּרֶךְ גָּדוֹל לְעֶצְמוֹ, וְהֶעֱלָה לוֹ עַל שֵׁם הָרֵי אֶרֶץ יִשְׂרָאֵל,

This teaches that each and every one of the nations of the world went and built a great city for themselves, and named it after the mountains of Eretz Yisrael,

BRAISA

לְלַמְדָּה שֶׁאֵפִילוֹ הָרֵי אֶרֶץ יִשְׂרָאֵל חֲבִיבִין עַל אוֹמוֹת הָעוֹלָם.

to teach you that even the mountains of Eretz Yisrael are beloved to the nations of the world.

QUESTION

כִּיּוֹצֵא בּוֹ: ”וְאֵת הָעָם הֶעֱבִיר אֹתוֹ לְעָרִים”, מַאי נִפְקָא מִיֵּנָה?

Similarly: "And as for the people, he removed them to cities." What difference does this make?

ANSWER

דָּלָא לִיקְרוּ לְאֶחָיו גְּלוּוֹתָא.

It was so that the Egyptians should not call Yosef's brothers "exiles," since everyone was now displaced.

QUESTION

סִימְנֵי הָעוֹף לֹא נֶאֱמְרוּ, וְלֹא?

The Mishnah stated: The signs of a kosher bird were not stated in the Torah. The Gemara asks: And were they not?

OBJECTION

וְהִתְנַחֵא: ”נֶשֶׁר”,

But surely it is taught in a Braisa: "The nesher" is mentioned to teach us its signs!

SUMMARY

The daf covers several key areas: first, Rabbi Yehoshua's debates with the Roman royals, establishing that Hashem's glory is beyond physical sight or human hosting, and that His decrees are absolute. Next, Rav Yehuda provides practical guidelines for buying and selling livestock based on their physical proportions, and teaches that Adam HaRishon's bull was created with its horn preceding its hooves, supporting the principle that all of Creation was formed in its complete, beautiful state. Finally, we learn of the grasses' kal vachomer to remain distinct after their kind, which prompts a halachic inquiry by Ravina regarding

the prohibition of kilayim with grasses, and we read the famous Chazal regarding the moon's complaint about sharing a crown with the sun, which led to her diminution.

לְמַעַשָּׂה WHAT TO TAKE HOME

Look at the beautiful lesson Rav Assi teaches us on our daf. The grasses were fully formed, standing right at the edge of the soil, ready to burst forth. Yet they remained hidden, waiting. Why? Because Hashem was waiting for Adam HaRishon to pray for them. The Aibershter desires the prayers of the righteous. He deliberately holds back the rain, not out of lack, chas v'shalom, but because He wants to hear your voice. He wants the relationship that only prayer can build.

Sometimes we look at our lives and feel like those seeds under the soil. We have worked, we have put in the effort, and everything is ready to grow, yet nothing is breaking through. We might feel forgotten or frustrated. But the Gemara is telling us the exact opposite is true. Hashem is holding the rain back because He is waiting for you to turn to Him. Your tefillah is not a last resort when things do not work; it is the very purpose of the delay.

Today, when you daven, do not just run through the words. Stop for one moment before you begin and realize that the Aibershter is waiting specifically for your voice to bring down the blessing.

הלכות יסודי התורה • פרק שביעי

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, the Rambam introduces us to the sublime reality of nevuah, prophecy, showing us how Hashem communicates His will to mankind. We will learn about the intense spiritual and personal preparation a person must undergo to become fit for the divine spirit to rest upon him, including mastering his yetzer hara, expanding his mind in Torah wisdom, and detaching himself from the vanities of this world.

We will also explore the mechanics of prophecy, including the different levels among the nevi'im, the physical toll that a vision takes on their bodies, and the essential role of simcha in receiving the divine presence. Finally, the Rambam will contrast the prophecy of all other nevi'im with the unique, unparalleled level of Moshe Rabbeinu, the master of all prophets.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

הלכה א

Halacha 1 • The Necessary Preparation for Prophecy and Its Transformative Effect on Man

מיסודי הדת לידע שהאל מנבא את בני האדם.

From the foundations of the faith is to know that God prophesies to the children of man.

ואין הנבואה חלה אלא על חכם גדול בחקמה, גבור במדותיו,

And prophecy does not rest except upon a sage who is great in wisdom, strong in his character traits,

ולא יחא יצרו מתגבר עליו בדבר בעולם אלא הוא מתגבר בדעתו על יצרו תמיד.

and his inclination will not be overcoming him in anything in the world, rather he overcomes with his mind upon his inclination always.

והוא בעל דעה רחבה נכונה עד מאד.

And he possesses intellect broad and correct until very much so.

אדם שהוא מלא בכל המדות האלו שלם בגופו,

A person who is filled with all these character traits, healthy in his body,

כשיכנס לפרדס וימשך באותן הענינים הגדולים הרחוקים,

when he enters the Pardes and is drawn into those matters, the great and the distant,

ותהיה לו דעה נכונה להבין ולהשיג

and there will be to him correct intellect to understand and to grasp them,

והוא מתקדש והולך ופורש מדרכי כלל העם ההולכים במחשבי הזמן,

and he sanctifies himself and goes on, and separates from the ways of the generality of the people who walk in the darkness of the time,

והולך ומזרז עצמו ומלמד נפשו שלא תהיה לו מחשבה כלל באחד מדברים בטלים

and goes on and urges himself and teaches his soul that there will not be to him thought at all in one of idle things,

ולא מהבלי הזמן ותחבולותיו,

and not from the vanities of the time and its intrigues,

אלא דעתו פנויה תמיד למעלה קשורה תחת הכסא

rather his mind is free always, upward bound under the Throne of Glory,

להבין באותן הצורות הקדושות הטהורות,

to understand those forms, the holy and the pure,

ומסתכל בחכמתו של הקדוש ברוך הוא כלה מצורה ראשונה עד טבור הארץ

and gazes at His wisdom of the Holy One, blessed is He, all of it, from the first form until the navel of the earth,

ויודע מהו גדלו, מיד רוח הקדש שורה עליו.

and knows from them His greatness, immediately the spirit of holiness rests upon him.

ובעת שתנוח עליו הרוח תתערב נפשו במעלת המלאכים הנקראים אישים

And at the time that the spirit rests upon him, his soul intermingles in the level of the angels called Ishim,

ויהפך לאיש אחר ויבין בדעתו שאינו כמות שהיה

and he is transformed into another man, and he understands with his mind that he is not like he was,

אלא שנתעלה על מעלת שאר בני אדם החכמים,

rather that he has risen above the level of the rest of the wise children of man,

כמו שנאמר בשאול שמואל א י ו "והתנבית עמם ונהפכת לאיש אחר":

as it is said concerning Shaul in Shmuel Aleph 10:6, "and you shall prophesy with them and you shall be transformed into another man."

הלכה ב

Halacha 2 • The Levels of Prophecy and the Physical Effects of Prophetic Vision

הנביאים מעלות מעלות הן.

The prophets are divided into levels upon levels of spiritual stature.

כְּמוֹ שֶׁיֵּשׁ בְּחִכְמָה חָכָם גָּדוֹל מִחֲבֵרוֹ

Just as there is in wisdom a sage who is greater than his colleague,

כִּי בִנְבוּאָה נָבִיא גָדוֹל מִנְּבִיא.

so in prophecy there is a prophet who is greater than another prophet.

וְכָל־אֵין רוֹאִין מִרְאֵה הַנְּבוּאָה אֶלָּא בְּחִלּוֹם בְּחִזְיוֹן לַיְלָה.

And all of them do not see the vision of the prophecy except in a dream, in a vision of the night,

אוּ בַּיּוֹם אַחֵר שֶׁתִּפֹּל עֲלֵיהֶן תַּרְדֵּמָה

or by day, after there falls upon them a deep sleep,

כְּמוֹ שֶׁנֶּאֱמַר "בְּמִרְאָה אֵלָיו אֶתְנַדַּע בְּחִלּוֹם אֲדַבֵּר בּוֹ".

just as it is said in the Torah: "In a vision to him I make Myself known, in a dream I speak with him."

וְכָל־כֶּשֶׁמֶת־נִבְּאִים אֵיבְרֵיהֶן מִזְדַּעְזְעִין

And all of them, when they prophesy, their limbs tremble,

וְכַח הַגּוּף כָּשֶׁל וְעֲשִׂתוֹנוֹתֵיהֶם מִתְטַרְפוֹת

and the strength of the body fails, and their thoughts become confounded,

וְתִשָּׂאֵר הַדַּעַת פְּנוּיָה לְהִכִּין מֶה שֶׁתִּרְאֶה.

and only the mind remains free to understand what it sees.

כְּמוֹ שֶׁנֶּאֱמַר בְּאַבְרָהָם "וְהִנֵּה אֵימָה חֹשֶׁכָה גְדֹלָה נִפְלֶתָ עָלָיו".

This is just as it is said concerning Avraham: "And behold, a dread, a great darkness, falling upon him."

וְכְמוֹ שֶׁנֶּאֱמַר בְּדַנְיֵאל "וְהוּדִי נִהְפָּה עָלַי לְמִשְׁחִית וְלֹא עֲצָרְתִּי כֹחַ":

And just as it is said concerning Daniel: "And my appearance was turned upon me to ruin, and I did not retain strength."

הִלָּכָה ג

Halacha 3 - The Metaphoric and Allegorical Nature of Prophetic Visions

הַדְּבָרִים שֶׁמוֹדִיעִים לְנָבִיא בְּמִרְאֵה הַנְּבוּאָה

The matters that they inform the prophet in a vision of the prophecy,

דְּרָה מִשָּׁל מוֹדִיעִין לוֹ

by way of metaphor they inform him,

ומיד יחקק בלבו פתרון המשל במראה הנבואה

and immediately it is engraved in his heart, during that very vision of the prophecy, the interpretation of the metaphor,

וידע מה הוא.

and he knows what it is meant to represent.

כמו הסלם שראה יעקב אבינו

This is like the ladder that saw Yaakov our father,

ומלאכים עולים ויורדים בו

and angels ascending and descending on it,

והוא הנה משל למלכיות ושעבודן.

and it was a metaphor for the kingdoms and their subjugation of the Jewish people.

וכמו החיות שראה יחזקאל

And like the creatures that saw Yechezkel,

והסיר נפות ומקל שקד שראה ירמיה

and the boiling pot and the staff of almond that saw Yirmeyah,

והמגלה שראה יחזקאל

and the scroll that saw Yechezkel,

והאיפה שראה זכריה.

and the measure that saw Zecharyah.

וכן שאר הנביאים.

And so the rest of the prophets received their prophecies.

מהם אומרים המשל ופתרונו כמו אלו.

Some of them say the metaphor and its interpretation, like these examples.

ויש שהן אומרים הפתרון בלבד.

And there are who they say the interpretation alone, without mentioning the metaphor.

ופעמים אומרים המשל בלבד בלא פתרון

And sometimes they say the metaphor alone without interpretation,

במקצת דברי יחזקאל וזכריה

like some of the words of Yechezkel and Zecharyah.

וְכָלֹן בְּמִשָּׁל וְדֶרֶךְ חֵידָה הֵם מִתְנַבְּאִים:

And all of them, in metaphor and by way of riddle they prophesy.

הלכה ד

Halacha 4 • The Preparation Required for Prophecy Through Joy

כָּל הַנְּבִיאִים אֵין מִתְנַבְּאִין בְּכָל עֵת שֶׁיִּרְצוּ

All the prophets do not prophesy at every time that they desire,

אֶלָּא מְכוֹנִים דַּעְתָּם וְיוֹשְׁבִים שְׂמֵחִים וְטוֹבֵי לֵב וּמִתְבּוֹדִדִים.

rather they direct their mind and sit happy and good of heart and secluding themselves.

שֶׁאֵין הַנְּבוּאָה שׁוֹרָה לֹא מִתּוֹךְ עֲצָבוֹת וְלֹא מִתּוֹךְ עֲצָלוּת אֶלָּא מִתּוֹךְ שְׂמֵחָה.

For the spirit of prophecy rests not from a state of sadness and not from a state of laziness, rather only from a state of joy.

לְפִיכָךְ בְּנֵי הַנְּבִיאִים לִפְנֵיהֶם נָכַל וְתָר וְחֵלִיל וְכִנּוֹר וְהֵם מְבַקְּשִׁים הַנְּבוּאָה.

Therefore, the disciples of the prophets would have before them a harp and a drum and a flute and a lyre, and they would play music to bring themselves to joy as they seek prophecy.

וְזֶהוּ שֶׁנֶּאֱמַר "וְהֵמָּה מִתְנַבְּאִים"

And this is the meaning of that which is said in the verse, "and they prophesying,"

כְּלוּמַר מְהֵלְכִין בְּדֶרֶךְ הַנְּבוּאָה עַד שֶׁיִּנְבְּאוּ

meaning to say that they were walking in the path of prophecy until they actually prophesy,

כְּמוֹ שֶׁאָמַר אוֹמֵר פְּלוֹנִי מִתְגַּדֵּל:

just as that you say, "so-and-so is growing great" even before he has reached his full greatness.

הלכה ה

Halacha 5 • Preparation for Prophecy and the Disciples of the Prophets

אֵלּוּ שֶׁהֵם מְבַקְּשִׁין לְהִתְנַבֵּא

These who are seeking to prophesy

הֵם הַנִּקְרָאִים בְּנֵי הַנְּבִיאִים.

they are the ones called disciples of the prophets.

וְאַף עַל פִּי שֶׁמְכוֹנִים דַּעְתָּם

And even though they direct their mind to prepare themselves,

אפשר שתשרה שכינה עליהן

it is possible that the Divine Presence will rest upon them,

ואפשר שלא תשרה:

and it is possible that it will not rest.

הלכה ו

Halacha 6 · The Differences Between the Prophecy of Moshe Our Teacher and Other Prophets

כל הדברים שאמרנו הם דרך נבואה לכל הנביאים הראשונים והאחרונים

All the matters that we said regarding the preparation and the way prophecy is received, they are the way of prophecy for all the prophets, the first and the last,

חוץ ממשה רבנו רבן של כל הנביאים.

except from Moshe our teacher, the master of all the prophets.

ומה הפרש יש בין נבואת משה לשאר כל הנביאים.

And what difference is there between the prophecy of Moshe to the rest of all the prophets?

שכל הנביאים בן לום או במראה

For all the prophets receive prophecy only in a dream or in a vision,

ומשה רבנו מתנבא והוא ער ועומד

and Moshe our teacher prophesies and he is awake and standing,

שנאמר במדבר ז פט "ובבא משה אל אהל מועד לדבר אתו וישמע את הקול מדבר אליו".

as it is said, 'And when came Moshe to the Tent of Meeting to speak with Him, and he heard the Voice speaking to him.'

כל הנביאים על ידי מלאך.

All the prophets receive their prophecy by the hands of an angel;

לפיכך רואים מה שהם רואים במשל וחיידה.

therefore, they see what they see in a metaphor and a riddle.

משה רבנו לא על ידי מלאך

Moshe our teacher received it not by the hands of an angel,

שנאמר במדבר יב ח "פה אל פה אדבר בו".

as it is said, 'Mouth to mouth I speak with him,'

וַנֹּאמֶר שְׁמוֹת לֵג יָא "וַדְּבַר ה' אֶל מֹשֶׁה פָּנִים אֶל פָּנִים".

and it is said, 'And spoke Hashem to Moshe face to face,'

וַנֹּאמֶר בַּמַּדְבָּר יב ח "וּתְמִנַּת ה' יִבִּיט"

and it is said, 'and the image of Hashem he gazes,'

כְּלוֹמַר שֶׁאֵין שָׁם מָשָׁל אֶלָּא רוֹאֶה הַדְּבָר עַל בְּרִיּוֹ בְּלֹא חִידָה וּבְלֹא מָשָׁל.

meaning to say that there is not there a metaphor, rather he sees the matter upon its clarity, without a riddle and without a metaphor.

הוא שֶׁהַתּוֹרָה מְעִידָה עָלָיו בַּמַּדְבָּר יב ח "בְּמַרְאֶה וְלֹא בְּחִידוֹת"

It is that the Torah testifies concerning him, 'in a vision and not in riddles,'

שֶׁאֵינוֹ מְתַנַּבֵּא בְּחִידָה אֶלָּא בְּמַרְאֶה שְׂרוּאָה הַדְּבָר עַל בְּרִיּוֹ.

that he does not prophesy in a riddle, rather in a vision that he sees the matter upon its clarity.

כָּל הַנְּבִיאִים יִרְאִים וְנִבְהָלִים וּמִתְמוּגְגִין

All the prophets are afraid and terrified and melt from the physical intensity of the vision,

וּמֹשֶׁה רַבֵּנוּ אֵינוֹ כֵּן

and Moshe our teacher is not so;

הוא, שֶׁהַכָּתוּב אוֹמֵר שְׁמוֹת לֵג יָא "כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל רֵעֵהוּ",

it is that the verse says, 'As speaks a man to his friend,'

כְּלוֹמַר כְּמוֹ שֶׁאֵין אָדָם נִבְהָל לְשִׁמְעַת דְּבָרֵי חֲבֵרוֹ

meaning to say, just as that not a man is terrified to hear the words of his fellow,

כִּי הָיָה כַח בְּדַעְתּוֹ שֶׁל מֹשֶׁה רַבֵּנוּ לְהַבִּין דְּבָרֵי הַנְּבוּאָה וְהוא עוֹמֵד עַל עַמּוּדוֹ שָׁלֵם.

so was strength in the mind of Moshe our teacher to understand the words of the prophecy, and he stands upon his standing whole.

כָּל הַנְּבִיאִים אֵין מְתַנַּבֵּאִים בְּכָל עֵת שֶׁיִּרְצוּ.

All the prophets do not prophesy at every time that they desire.

מֹשֶׁה רַבֵּנוּ אֵינוֹ כֵּן

Moshe our teacher is not so;

אֶלָּא כָּל זְמַן שֶׁיִּחְפֹּץ רוּחַ הַקֹּדֶשׁ לִוְכָשֶׁתוֹ וְנִבְּוָה שׁוֹרָה עָלָיו

rather, all time that he desires, the Holy Spirit envelops him and prophecy rests upon him,

וְאֵינוֹ צָרִיךְ לְכוּן דַּעְתּוֹ וּלְהַזְדַּמֵּן לָהּ

and he does not need to direct his mind and to prepare for it,

שֶׁהֵרִי הוּא מְכוּן וּמוֹמָן וְעוֹמֵד כְּמַלְאכֵי הַשָּׁרֵת.

for behold, he is directed and prepared and standing like the angels of service;

לְפִיכָהּ מִתְנַבֵּא בְּכָל עֵת שֶׁנֶּאֱמַר בַּמִּדְבָּר ט ח "עֲמִדוּ וְאֶשְׁמָעָה מֶה יִצְוֶה ה' לָכֶם".

therefore, he prophesies at every time, as it is said, 'Stand and let me hear what will command Hashem for you.'

וּבִזְזָה הַבְּטִיחוֹ הָאֵל שֶׁנֶּאֱמַר גִּמְרָא יִבְמוֹת סִב א "לֵךְ אָמַר לָהֶם שׁוּבוּ לָכֶם לְאֶהָלֵיכֶם וְאַתָּה פֹּה עֹמֵד עַמְדִּי".

And in this promised him the Almighty, as it is said, 'Go say to them: Return for yourselves to your tents, and you here stand with Me.'

הָא לְמִדַּת שְׂכָל הַנְּבִיאִים כְּשֶׁהִנְבִּיאָה מִסֵּת לְקַת מֶהֱם חוֹזְרִים לְאֶהָלָם

Behold, you have learned that all the prophets, when the prophecy departs from them, they return to their tent,

שֶׁהוּא צָרִיכֵי הַגּוּף כָּלָם כְּשֶׁאֵר הָעָם.

which is the needs of the body, all of them like the rest of the people;

לְפִיכָהּ אֵין פּוֹרְשִׁין מִנְּשׂוֹתֵיהֶם.

therefore, they do not separate from their wives.

וּמֹשֶׁה רַבֵּנוּ לֹא חָזַר לְאֶהָלוֹ הָרִאשׁוֹן

And Moshe our teacher did not return to his tent the first;

לְפִיכָהּ פִּרְשׁ מִן הָאִשָּׁה לְעוֹלָם וּמִן הַדּוּמָה לוֹ

therefore, he separated from the woman forever, and from the similar to it of physical involvements,

וְנִקְשְׁרָה דַּעְתּוֹ לְצוּר הָעוֹלָמִים

and was bound his mind to the Rock of the worlds,

וְלֹא נִסְתַּלַּק מֵעָלָיו הַהוֹד לְעוֹלָם וְקָרַן עוֹר פָּנָיו וְנִתְקַדֵּשׁ כְּמַלְאכִים:

and did not depart from upon him the glory forever, and shone the skin of his face, and he became holy like the angels.

Regarding the prophet, it is possible that his prophecy will be for himself alone,

לְהַרְחִיב לְבֹו וּלְהוֹסִיף דַּעְתּוֹ

merely to expand his heart and to increase his knowledge,

עַד שֶׁיֵּדַע מַה שֶׁלֹּא הָיָה יוֹדֵעַ מֵאוֹתָן הַדְּבָרִים הַגְּדוֹלִים.

until he knows what he was not knowing of those great matters of the creation and the Chariot.

וְאַפְשָׁר שֶׁיִּשְׁלַח לְעַם מֵעַמֵּי הָאָרֶץ

And it is possible that he will be sent to a nation of the nations of the earth,

אוּ לְאַנְשֵׁי עִיר אוּ מַמְלָכָה

or to the people of a city or a kingdom,

לְכוּנֵן אוֹתָם וּלְהוֹדִיעָם מַה יַּעֲשׂוּ

to prepare them and to inform them what they should do,

אוּ לְמַנְעָם מִמַּעֲשֵׂים הָרָעִים שֶׁבְּיָדֵיהֶם.

or to prevent them from the evil deeds that are in their hands.

וּכְשֶׁמִּשְׁלָחִים אוֹתוֹ נוֹתְנִין לוֹ אוֹת וּמוֹפֶת

And when they send him from Heaven, they give to him a sign and a wonder,

כְּדִי שֶׁיֵּדְעוּ הָעָם שֶׁהָאֵל שָׁלְחוֹ בְּאֱמֶת.

in order that the people will know that God sent him in truth.

וְלֹא כָּל הָעוֹשֶׂה אוֹת וּמוֹפֶת מֵאַמִּינִים לוֹ שֶׁהוּא נָבִיא.

And not everyone who performs a sign and a wonder do we believe him that he is a prophet.

אֶלָּא אָדָם שֶׁהָיָינוּ יוֹדְעִים בּוֹ מִתְחִלָּתוֹ שֶׁהוּא רָאוּי לְנְבוּאָה

Rather, only a person whom we were knowing from his beginning that he is fit for prophecy,

בְּחֻכְמָתוֹ וּבְמַעֲשָׂיו שֶׁנִּתְעַלָּה בָּהֶן עַל כָּל בְּנֵי גִילוֹ

in his wisdom and in his deeds, in which he was elevated above all the people of his generation,

וְהָיָה מְהֵלָּה בְּדַרְכֵי הַנְּבוּאָה בְּקִדְשָׁתָהּ וּבִכְפָּרִישׁוּתָהּ

and he was walking in the paths of prophecy in its holiness and in its separation,

וְאַחֵר כִּךָּ בָּא וַעֲשֶׂה אוֹת וּמוֹפֶת וְאָמַר שֶׁהָאֵל שָׁלְחוֹ

and after so he came and performed a sign and a wonder, and said that God sent him,

מצוה לשמוע ממנו

it is a mitzvah to listen to him,

שנאמר "אליו תשמעו".

as it is said, 'To him you shall listen.'

ואפשר שיעשה אות ומופת ואינו נביא

And it is possible that he will perform a sign and a wonder and he is not a prophet,

וזה האות יש לו דברים בגו.

and this sign, there is to it things inside, meaning it was done through sorcery or trickery.

ואף על פי כן מצוה לשמוע לו

And even though it is so, it is a mitzvah to listen to him;

הואיל ואדם גדול וחכם וראוי לנבואה הוא

since a great and wise man, and fit for prophecy, he is,

מעמידים אותו על חזקתו.

we establish him upon his presumption of being a true prophet.

שבכך נצטוינו

For in this we were commanded by the Torah,

כמו שנצטוינו לחתך את הדין על פי שני עדים כשרים

just as we were commanded to decide the judgment upon the mouth of two kosher witnesses,

ואף על פי שאפשר שהעידו בשקר

and even though that it is possible that they testified falsely,

הואיל וכשרים הם אצלנו מעמידים אותם על כשרותם.

since they are kosher to us, we establish them upon their kosher status.

ובדברים האלו וכיוצא בהן נאמר

And regarding these matters and the like of them, it is said,

"הנסתרת לה' אלהינו והנגלת לנו ולבנינו".

'The hidden things are for Hashem our God, and the revealed things are for us and for our children.'

ונאמר "פי האדם יראה לעינים וה' יראה ללבב":

And it is said, 'For the man sees to the eyes, and Hashem sees to the heart.'

CHAPTER SUMMARY

The Rambam begins by defining the prerequisites for nevuah, explaining that it only rests upon a wise, strong-willed sage who has conquered his physical desires and constantly directs his mind to the spiritual realms. When the divine spirit rests upon him, he is transformed into a different person. The Rambam explains that all prophets, except Moshe Rabbeinu, receive their visions in dreams or trances, accompanied by physical trembling, and their messages are delivered through angels in the form of metaphors that must be interpreted. To receive prophecy, they must prepare themselves with joy and seclusion, often using musical instruments. Finally, the Rambam highlights the unique status of Moshe Rabbeinu, who prophesied while fully awake, without the medium of an angel, without metaphors, and without any physical dread, speaking to Hashem as a man speaks to his friend.

למעשה WHAT TO TAKE HOME

My dear talmid, when we learn about the lofty levels of the nevi'im, it is easy to look at their greatness and feel completely disconnected. We read about how they would separate themselves from the vanities of the world, direct their minds upward, and prepare themselves to receive the word of Hashem. But the Rambam reveals a fundamental secret of our avodah that applies to every single one of us, right here and now: "Prophecy cannot rest upon a person when he is sad or languid, but only when he is happy."

Think about this deeply. Even a person who was a great sage, who had mastered his physical desires and possessed a vast intellect, could not receive the Shechinah if he was in a state of sadness or spiritual laziness. To draw close to Hashem, to feel His presence in our lives, we must cultivate a heart that is "sameach v'tov lev", happy and good-hearted. Joy is not a luxury or a side-benefit of a Torah life; it is the very vessel through which we connect to Hashem.

We may not be prophets, but we all seek to feel Hashem's presence in our daily lives, in our tefillah, our learning, and our homes. If we allow ourselves to be dragged down by the heaviness of the world, by worry, or by spiritual sluggishness, we close the doors of our hearts. But when we serve Hashem with joy, we break through those barriers and make ourselves a dwelling place for His holiness.

Today, before you begin to daven, learn, or do a mitzvah, take thirty seconds to pause, put a smile on your face, and consciously think of one blessing Hashem has given you, entering into the avodah with genuine joy.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֵל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוּ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'